

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

" HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE." — Isa. lii, 7.

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RICH MAN AND LAZARUS.

We copy the following from the work just issued by Br. L. R. Paige, noticed in another column. It comprises the 49th section. Subject, parable of the Rich Man and Lazarus, Luke xvi, 19—31. We need not copy the text, as it is no doubt familiar to most of our readers; and if it is not, we hope they have a Bible to which they can refer. It is a subject which has engrossed much attention in the religious world, and should continue to engross it, until right views become more general. It is high time our Partialist laity should be better acquainted with the opinions of their own great Doctors, of former periods, on these questions, and as there is little probability of their obtaining this knowledge through the labors of their present spiritual teachers, we must even be content that they gain it from the exertions and at the expense of Universalists! P.

This parable seems to be the chief cornerstone of modern orthodoxy. In the list of proof-texts alledged in support of the doctrine of endless misery, this is never omitted. Yet there are some among orthodox commentators, and among the most eminent too, who interpret the text as a parable, not a piece of real history, and who allow it may apply to a state of things in the present world. I do not say that all who allow this to be a parable, understand it to be descriptive of events in the present state of existence; but some of them admit it may have this meaning. I shall quote also certain declarations of orthodox writers, which seem inconsistent with the application of the passage to the concerns of the future life.

1. LIGHTFOOT. 'Whoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the "rich glutton" stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastation and changes, can rake out of the rubbish the place of so private a house, and such a one too, that never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.'

'The main scope and design of it seems this—to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them—nay, would not believe, though one, (even Jesus) arose from the dead. For that conclusion of the parable abundantly evidenceth what it aimed at: *If they hear not Moses and the prophets, &c.*' *Heb. and Talm. Exerc.* in Luke xvi, 19.

2. WHITBY. 'That this is only a parable, and not a real history of what was actually done,

is evident: (1,) Because we find this very parable in the *Gemara Babylonicum*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. (2,) From the circumstances of it, viz. the rich man's *lifting up his eyes in hell*, and *seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent to *cool his tongue*; and if all this be confessedly *parable*, why should the rest, which is the very parable in the *Gemara*, be accounted history? *Annot. in loc.*

The reader will recollect, that the word translated *hell*, in this parable, is *hades*: with this fact in his mind, he will the more fully understand the force of the following quotation. He will also recollect, that the principal portion of this parable, which is supposed to signify torment after death, is the phrase, *in hell [hades] he lifted up his eyes, being in torment*.

3. HAMMOND. 'That this is not a story, but a parable, may appear by *Gemara Baby. ad Cod. Berachoth*, where thus much is set down: that "a king made a great feast, and invited all the strangers; and there came one poor man, and stood at his gates, and said unto them, give me one bit or portion; and they considered him not. And he said, my lord, the king of all the great feasts thou hast made, it is hard in thine eyes to give me one bit, or fragment, among them." And the title of this passage there is a *parable of a king of flesh and blood.*' *Annot. in loc.*

In his paraphrase, *Hammond* seems to understand this passage as representing a state of misery in the future life. Yet it should not be forgotten, that, in a note on *Matt. xi, 23*, he has given his views of the word *hades*—here translated *hell*—where, after noticing its usage in 'profane writers,' and also in the old Testament, he says:

'Thus every where doth this word signify a state of death, destruction, (denotes no place either of souls, heaven or hell, or of bodies, the grave, but) the *aphanismos, invisible state*. That the writers of the church had this notion of the phrase in the creed, may be discerned, among many, by this place in *Theophylact*, in *Rom. iv, 25*,—*Seeing he died, having no sin, it was reason he should rise again: for how should he that was sinless be detained by hades?*—where being *detained by hades* is, by the opposition to *rising again*, explained to be no more than continuing in the state of the dead.' *Annot. in Matt. xi, 23.*

4. ELSLEY. *In hell*: 'This is that one passage in scripture, which has induced many to think that *hades* expresses the place of torment: whereas it is certain it is no more than a place (*aoraton aidion*) withdrawn from sight; when speaking of the body, the sepulchre; when of the soul, any region that it inhabits without the body. Thus the rich man and Lazarus were equally *en hade*; i. e. in different regions of it; for both *paradise* and *gehenna*, or, as the Greeks express themselves, *elysium* and *tartarus*, are *en hade*,' &c. *Annot. in loc.*

5. WAKEFIELD. Ver. 23, '*In the grave; en to hade*: and, conformably to this representation, he is spoken of as having a *body*, ver. 24. It must be remembered, that *hades* no where means *hell—gehenna*—in any author whatsoever, sa-

cred or profane; and also, that our Lord is giving his hearers a parable, (*Matt. xiii, 34*) and not a piece of *real history*. To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory* of the *papists*. The universal meaning of *hades* is the state of death; because the term *sepulchrum*, or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See ver. 30.' *Note in loc.*

So much it seemed proper to say, in regard to the meaning of *hades*, here rendered *hell*. It is sufficiently testified by orthodox writers, that this passage is a parable, not a history, and that the word *hades*, in the language of Dr. Campbell, quoted in another place, 'ought never in scripture to be rendered *hell*', at least in that sense wherein that word is now universally understood by Christians.' *Prel. Diss. vi. P. ii. § 2.*

In the quotations which follow, the writers suggest the circumstances to which they suppose Jesus might have had reference. When I first saw Dr. Gill's remarks, I was utterly astonished, inasmuch as it seemed incredible that a man, so thoroughly orthodox as he, should have given countenance to the notion, that this parable does not positively teach the doctrine of endless misery.

6. GILL. Dr. Gill makes a two-fold application of this parable, through the whole of it. He understands by the *rich man*, 'the Jews in general,' and by the *beggar*, 'our Lord Jesus Christ himself.' The death and torment of the rich man, he says may mean either the natural death of the Jews, and their torment after death, or certain temporal calamities may be intended. I shall quote a few extracts, in regard to the latter meaning which he assigns to this parable:

The rich man died: 'It may also be understood of the political and ecclesiastical death of the Jewish people, which lay in the destruction of the city of Jerusalem, and of the temple, and in the abolition of the temple worship, and of the whole ceremonial law; a *Loammi* was written upon their church state, and the covenant between God and them was broken; the gospel was removed from them, which was as death, as the return of it, and their call by it, will be as life from the dead; as well as their place and nation, their civil power and authority were taken away from them by the Romans, and a death of afflictions, by captivity and calamities of every kind, have attended them ever since.'

In hell—in torments: 'This may regard the vengeance of God on the Jews, at the destruction of Jerusalem, when a fire was kindled against their land, and burned to the lowest hell, and consumed the earth with her increase, and set on fire the foundations of the mountains; and the whole land became brimstone, salt, and burning; and they were rooted out of it in anger, wrath, and great indignation—see *Deut. xxix, 23, 27, 28, xxxii, 22*—or rather the dreadful calamities which came upon them in the times of *Adrian*, at *Bither*; when their false *messiah*, *Bar Cochab*, was taken and slain, and such multitudes of them were destroyed, in the most miserable manner, when that people, who before had their eyes darkened, and a spirit of slumber and stupidity fallen upon them, in those

calamities began to be under some convictions.' *Expos. in loc.*

7. THEOPHILACT. This ancient writer first applies the parable to the concerns of the next life; he then says:

'But this parable can also be explained in the way of allegory; so that we may say, that by the rich man is signified the Jewish people; for they were formerly rich, abounding in all divine knowledge, wisdom, and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen, their priesthood; for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously, and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice, which they also called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the Apostles, we read that it was alledged against Paul, that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delighted themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman, (Matt. xv, 27,) when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished. Lazarus also (I mean the Gentile people,) was dead in sin, and the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the Apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations, and justly, indeed were they thus received. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they who were partakers of his conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation, and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications, to refresh their tongue, that they might confidently say to us, that the law was still efficacious and availing. But it was not; for the law was only until John. And the psalmist says, sacrifice and oblations thou wouldest not, &c.'

Annot. in loc.

Theophylact closes by observing, that we ought to make a moral use of this parable, and not despise our servants, who stand at our gates.

I shall quote only one more authority, and that from a work entitled, a 'Rationale of the Literal Doctrine of Original Sin, &c. by James Bate, M. A. Rector of Deptford.' This writer, I suppose, was not a Universalist. The extract follows:

8. BATE. 'We will suppose, then, the rich man, who fared so sumptuously, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. The poor beggar who lay at his gate, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. The crumbs which fell from the rich man's table, and which the beggar was so desirous of picking up, were such fragments of patriarchal and Jewish traditions, as their travelling philosophers were able

to pick up with their utmost care and diligence. And those philosophers were also the *dogs that licked the sores* of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly showed, how little a way unassisted reason could go, without some supernatural help, as one of the wisest of them frankly confessed. About one and the same time, *the beggar dies, and is carried by the angels* (i. e. God's spiritual messengers to mankind,) *into Abraham's bosom*; that is, he is engrafted into the church of God. *And the rich man also dies, and is buried.* He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law. Whereby it came amazingly to pass, that these people, though dispersed, yet still dwell alone and separate, *not being reckoned among the nations*, as Balaam foretold. The rich man, being reduced to this state of misery, complains bitterly of his hard fate, but is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert them. But Abraham tells him, *that if their own scriptures cannot convince them of their error, neither would they be persuaded, though one rose from the dead.* And exactly so it proved the in event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this notorious miracle convince the rich man's brethren? No, truly. His visit to them from the dead was so far from convincing them, that they actually consulted together, *that they might put Lazarus to death; because that, by reason of him, many of the Jews went away and believed on Jesus.* So much for the true sense of this parable.'

Original.

Prayers for the Conversion of the World to God.

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

1st Tim. ii, 8.

BRETHREN—It must be a matter of pleasing intelligence to every philanthropist, but especially to Universalists, to learn that "prayers" are every where being made as well by our "Partialist" brethren, as by Universalists, "for the conversion of the world to God." Our Partialist brethren have at length become willing that all men should be saved from sin, and its consequences, and "brought into the glorious liberty of the children of God," to partake of the "feast of fat things," prepared by the bounty of their adorable Creator. And in attestation of their willingness they have invoked the spirit of the Most High God to send forth means to accomplish this desirable end. I feel confidence in saying, that to such benevolent prayers—every Universalist can respond a hearty AMEN.

We rejoice and give glory to God, that the benevolent influences of the Gospel are working their way silently, though effectually, even into the contracted borders of Partialism itself, and no efforts of the adversary shall be able to stay its progress. In the short space of sixty years the powers of darkness have been shaken to their foundation. A little more than sixty years ago, and the glorious doctrine of Universal Salvation from sin and its consequences was denounced as the bane of moral virtue, and the doctrine of the evil one. Now, it is embraced by thousands who know it to be the truth of God, and the bond of Christian perfection. And even those who acknowledge not the fullness of the promises, but like Saul of Tarsus "continue to breathe out cursings and slaughter against the brethren," even their benevolent souls are getting the better of their cruel creed, by bursting their shackles asunder, and praying that the whole world may be converted to God.

Amazing change! Could the spirit of the sainted Murray be permitted to look down from the regions of eternal joy, and behold the change that has been brought about by the wonder-working power of the gospel, since his days of labor and persecution, methinks that his overflowing soul could no longer restrain itself. He would burst forth in loud hosannas to the Lamb of God, whose gospel is overturning the works of darkness, and causing the Sun of Righteousness to arise with healing in his beams, and giving light and life to the world.

But the querist may be disposed to ask, how do our "Partialist" brethren pray? Do they lift up holy hands, without wrath and doubting? Are they indeed willing to go to Heaven in company with the Catholics and Universalists, to say nothing of Deists and Atheists? Have they faith to believe that their prayers will be answered? Or do they, as others have done, make prayers for a mere pretence?

To the above queries I would say: I have too much charity to suppose that any man would offer a prayer to the searcher of hearts for the salvation of all mankind, when he at the same time felt the unhallowed workings of wrath or hatred towards any being for whom he prayed; or that any man could doubt the ability of God to perform so glorious a work as the salvation of all men; nor yet that any man who deserves the name of Christian could be so far led astray by the evil one, as to be envious because a fellow sinner was going to the same heaven with himself. Neither do I believe that any Christian (unless he be a very bad man) could be so destitute of faith, as not to believe that God, whose nature is Love, would grant so desirable and benevolent a request as the ultimate happiness of all men. Moreover I cannot believe that a follower of Jesus Christ could possibly become such an abandoned hypocrite as to lift up his voice in prayer to God, for the conversion and happiness of all mankind as a mere pretence of benevolence, when the all-searching eye of God can penetrate the secret thought of the heart. No! I am constrained to believe that the prayers of our Partialist brethren for the salvation of all mankind, are the earnest of a benevolent spirit! It is the legitimate fruits of that gospel which is peace on earth and good will among men. Have we not all one Father, hath not one God created us? How then can we be willing that one of our brethren of the human race, should be absent when our Father in heaven shall make up his jewels? Do we love our brethren as we love ourselves? Then our happiness will depend upon theirs.

The querist may again ask, why then is there such a clashing and inconsistency between the preaching and praying of our "Partialist" brethren? I reply, because they are bounded in their preaching by the "creeds and commandments of men" and not by the sympathies of their nature,

as in prayer. Hence we find that their prayers go in favor of the salvation of all men, and their preaching for a partial salvation. It is indeed lamentable, but such is the fact. Let us however rejoice that we have their prayers on our side. Although they may denounce us as "heretics," they are constrained to pray that our faith may be true. They dare not pray for their own. Let us then continue to "labor and suffer reproach," for the cause of truth and humanity, and let our prayers ever arise in faith, nothing doubting, that finally every knee shall bow, and the command "Thou shalt love God," receive universal obedience.

J. K. W.

Reading, Pa.

CHRISTIAN PERFECTION.

Be ye therefore perfect even as your Father which is in heaven is perfect. Matt. v. 48.

The passage which heads this article is the language of our divine Master to his disciples, and is replete with moral instruction.

We are not to understand by this injunction of the Savior that we are required to be perfect in the same *degree* as our Father in heaven is perfect but we should have the same *quality* of perfection which characterizes our Heavenly Father. As we are finite beings, it would be impossible for us to be *infinitely* perfect like our Father in Heaven. But we may be perfect as God is, in proportion to the faculties with which we are endowed—we may imitate him in all his imitable perfections, and follow his divine example. As said the apostle to the Ephesians, "Be ye therefore followers of God as dear children; and walk in Love, as Christ also hath loved us." We should follow and imitate God as dutiful and affectionate children imitate their kind earthly parents. Such children look to their parents for counsel, and place confidence in their instructions. It is natural for children to imitate and follow the example of their parents; how necessary therefore, that parents set good examples before their children. If a parent has a neighbor who is an object of his hatred, he will naturally endeavor to injure him in his property and reputation, and the child will soon imbibe the spirit of its father—and hate those he ought to love. If the parent be cruel and unrelenting in his disposition, the child will cultivate the same disposition, and feel in a measure justified in so doing. On the other hand, if the father is kind and charitable to all around him the child will be found following in the footsteps of its parent, and his fruits will be those of kindness and benevolence.

As we are commanded to be perfect as our Father in heaven is perfect, would it not be proper to inquire in what his perfection consists? Every one who believes it his duty to be a follower of God, will, as a matter of course, imitate that character which he supposes him to possess. If he supposes that the perfection of his heavenly Father is qualified with unmerciful wrath and hatred, which will induce him to consign countless millions of his creatures to unutterable woe, to be consistent with his belief, and be perfect as he supposes God to be perfect, to be a "follower" of God, he must exercise the same spirit of cruelty, towards those objects of God's hatred.

Ye believers in endless misery consider for a moment on the legitimate fruits of your doctrine! Are you willing to reduce this doctrine to practice in your families? Commence, then, by separating those, you suppose to be the favored objects of God's mercy, from those who have exhibited no evidence of a renewed heart, and are, in your opinion, obnoxious to divine displeasure. Bestow on the former all the good things of this life—succour and protect them under all circumstances, and cause them to enjoy a taste of those unspeakable pleasures which will result on beholding their brethren and sisters writhing

in misery. From the latter withhold every blessing, and render them as miserable as your earthly wisdom can devise, and thus imitate the Being you worship. Horrible as such conduct may seem, it is the legitimate fruit of that horrible doctrine when put in practice.

But can we practice this and still follow the teachings of our Savior in the language under consideration? "Ye have heard" said he "that it hath been said thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Why are we commanded to love and pray for our enemies? Let the Savior answer, "That ye may be the children of your Father in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Here, reader, is the reason why we should love our enemies—it is because God loves those who are *enemies to him* by wicked works, and dispenses his blessings upon them. Thus we see the beauty of the divine character, and the superiority of these views over the doctrine of hatred, and their salutary influence upon the minds of men when cordially embraced.—Thus we see the advantage which love has over hatred. While the former leads to happiness, the latter leads to misery—while one causes joy and gladness, the other is a source of sorrow and mourning; while hatred brings slavery and death, love brings liberty and eternal life.

If we view God as loving none but such as love him, we suppose him to be no better than publicans, for even they do the same. And shall we attribute to God a character which the Savior warned his disciples not to imitate? God forbid. Let us be perfect as our Father in heaven is perfect, and love our enemies.—Universalist Watchman.

A NEW BALANCE SHEET.

[The following queer statement of the question at issue between Universalists and Limitarians, we take from the Gospel Anchor of the 18th ult. It certainly presents rather a novel *balance sheet*, and if our orthodox friends are determined to be on the "safe side," they ought to close in with Universalism immediately. We need hardly say the article is from the searching pen of Br. Le Fevre.] P.

It is admitted by the most strenuous opposers of Universalism, that it is a doctrine congenial with the finest and holiest feelings of the human heart. So true is this observation that we never yet met a person, who was sufficiently hardy to affirm that he desired the eternal misery of any human being. It is again admitted, that if it were consonant to God's will, it would be a very happy and glorious doctrine. It is farther admitted by the *candid* opposer, that there are a great many passages in scripture, which do lead to the establishment of the belief, that "an end shall be made of sin, transgression finished, and an everlasting righteousness brought in." That the promises may bear that construction; that it may be inferred from the expression, that Christ is "the Savior of the world," that the world will be saved, and that "in the dispensation of the fulness of times, God will gather together in one, all things, whether they be things in heaven or things on earth, even in Christ." A great variety of other passages might be selected, in which all are willing to concede, that the ultimate holiness and happiness of the human race, *may* plausibly be predicated. Lastly, it is generally admitted that such a consummation would well harmonize with the divine attributes; for if God would make all perfectly *holy* and happy, it would be a most glorious display of power, wisdom and love. These are admissions in favor of universal salvation which few will hesitate to make.

Let us now see what admissions can be made in favor of endless misery. The most that can be said, is, that there are certain passages of scripture which *may* be construed so as to teach it. The strongest of these are purely figurative, being found in the parable of the "sheep and goats," the "rich man and Lazarus," and others equally indefinite. On the principles of reason, aside from scripture, we cannot offer any reasons for the admission of the doctrine, for we have never met with any that could bear examination. It is equally difficult to show its accordance with the divine attributes, and the most reliance that can be placed on any, is that of the justice of God. We have made the admission in favor of endless misery.

It remains for us now to cast up the accounts, and then strike the Balance.

Universalism Cr.	Argument.
By all the holiest, purest, and most benevolent feelings of the heart,	1
"Its harmony with the will, purpose and design of Deity.	1
"The numerous passages of scripture which plainly teach it,	1
"The promises,	1
"The mission of Christ for that purpose	1
"The principles of sound reason,	1
"The attributes of God's power, wisdom, mercy and love,	1
	7

Endless misery, Cr.

By certain figurative expressions,	1
"The justice of God, as opposed to his power, wisdom, mercy, and love,	1
	2

We can now see how the balance stands,
Balance,

We are often admonished to be on the *safe side*. The advice is good, and we have made this estimate, that there may be "no mistake" in this matter.

AFFAIRS AT BRUNSWICK.

On Friday evening of last week we attended a religious discussion at Brunswick, in this county, between Br. Le Fevre of this city, and Rev. Mr. Kendal, the orthodox clergyman of the former place. The discussion occupied about four hours, and was chiefly confined to the doctrines of the *trinity* and *endless misery*. The arguments urged by both parties are to be furnished for the press and will appear in pamphlet form, within a few days. From the variety of subjects noticed, upon that occasion, together with a somewhat lengthy appendix which will accompany the report of the discussion, the pamphlet will be well adapted for general distribution. We have been induced to publish the forthcoming pamphlet at the urgent request of our friends in this vicinity and when it appears we trust their exertion will not be wanting to extend its circulation.—*Troy Gospel Anchor*.

ANOTHER DISCUSSION

Is announced in the Boston Trumpet, between Rev. D. S. Southmayd, Congregationalist, and Br. Thomas A. Thayer, both of Lowell, Mass. It is to be a written Discussion and to be published in regular numbers in the "Lowell Observer," an orthodox paper. What meaneth this movement of the waters?

GENESEE ASSOCIATION.

An extra session of this body will be held at Victor, Ontario county, on the first Wednesday and following Thursday in February inst. Ministering brethren generally are earnestly invited to attend.

Alteration.—The Conference notified for the second Wednesday and Thursday in February at Green, is to be postponed to the third—i. e. the 19th and 20th of February inst.

Original.

THE MORALIST--No. 6.

The Crucifixion.

And it was the third hour, and they crucified him.
Mark, xv. 25.

The one who peruses the volume of divine inspiration, with the unqualified attention it deserves, will be the gainer of much that is useful and important. Independent of the high moral truths contained in the writings of the holy scriptures, they possess an eloquence and pathos that will fully compensate the reader for the time occupied in examining them. Historical events of moment, attract and rivet the attention of the individual who peruses the pages which record them; and, however slight may be the foundation of their authenticity, or vague the traditions by which they have been handed to us, and connected with the present, the reader clings to them with the most active pertinacity. How deep and indelible, then, should be our impressions, after having perused the pages of holy writ, in which the hand of inspiration can be distinctly traced.

The elastic temperament of youth may not at all times be bent to the examination of the divine record. The mind, buoyant with the flattering visions of life, wandering in search of the ephemeral pleasures of the world, loses sight of the more substantial sources of enjoyment—the obvious tendency of which, would be to expand and invigorate its capacities, and exalt and improve the moral character. And the more aged may neglect its perusal, and while they avail themselves of the excuse that the ordinary avocations of life demand their exclusive attention, bow in quiet submission to the popular opinions of the day, and yield implicit credence to the partial preachings of their clergy, adopting their opinions as the foundation of their faith. Reason, divine emanation of the Deity! holds not her light before them. The beauty of intellect is obscured by the poisonous mists of prejudice, and the neglect, apparently trifling at first, increases to an error, the deleterious effects of which have been felt by far the greater proportion of mankind.

Among the pages of that holy volume, that invaluable legacy of a Redeeming Savior, to the erring sons and daughters of earth, will be found much of beauty, lessons of deep instruction, and all that comports with our present well-being, and proclaims the future endless blessedness of the whole human family. If we commence at the beginning, and ponder o'er its pages for instruction, it will be found; and while we are forcibly struck with the wonderful power of the Supreme Being, the knowledge of his character, of his love, unbounded mercy, and goodness falls gently upon the soul, and irresistibly forces conviction.

Pursuing our researches carefully through the books of the Old Testament to the time when the blessed Savior commences his divine mission upon the earth, when he came and gave himself a willing ransom 'for the sins of men,' the soul is fain to hide itself from the world, to weep o'er the sufferings he endured for our sakes. We follow him in his pilgrimage from the nativity at Bethlehem to the closing scene on Calvary; we see him in the synagogues, delivering his testimony to an erring and deluded world, sore tempted in the wilderness, healing the sick, raising the dead, and saying to the mighty waves of the ocean, 'Peace, be still'—and feeding the famished multitude, and going on his heaven directed way, performing unnumbered deeds of charity and love.

Pursued by the vindictive spirit of persecution, scoffed at by the prejudiced and unbelieving, despised, rejected by the Jews, he is still the same; no reproach falls from his lips: the beautiful face, irradiated by the bland smiles of benevolence, spoke the willingness with which he

submitted to the will of his Father; and when a shadow would steal across that heavenly countenance, when the features lost their wonted plenitude, 'twas only when he turned aside, to weep o'er the sins of a world he would die to save. We view him before Pilate, meekly standing in his presence, surrounded by his enemies, unblanched, unmoved amidst them all. With the resplendent rays of innocence beaming from his brow, he is condemned, and handed over to his merciless and unrelenting foes: and toiling up the rugged ascent to Calvary, bending beneath the weight of his sorrows, he is still unchanged, the same meek Jesus as before.

Nailed upon the cross, between two criminals, the pangs of death prolonged by the torments of his cruel persecutors—about to yield his breath, as a mediatory sacrifice between God and man, with the prospect of immortality before him, he felt no change toward the world he had come to save. The language of love, of forgiveness, even on the cross, flowed from his lips, 'Father! forgive them! for they know not what they do!' * * * The threads of life were broken, and the gentle and forgiving spirit of the Savior of all men was called to dwell forever in the bosom of his Father. * * * * *

Gentle reader, he died for *us*—for *all*—for the *whole* world, and left his testimony that we might be saved from our iniquities—that we might be brought from the darkness, into the great and marvellous light of Gospel truth, which teacheth peace and good will to men, and fills the soul with a 'peace that passeth understanding.'

J. P.

Philadelphia, Jan. 1834.

Original.

THE GOODNESS OF GOD.

It gives us no small degree of pleasure in our researches after truth, in our inquiry, What is the character of the Divine Being? to find the testimony of great and learned men substantiating the opinions we have formed of the Lord of the Universe.

The following extract is from 'Brown's Philosophy of the Human Mind,' and the candid reader may judge whether the sentiment it breathes 'swallows up the judicial character of the Almighty in that of a Father.' He says, speaking of God,

'We are subject to his sway; but if all which we knew of his nature were his mere power and wisdom the inquiry most interesting to us would still remain. The awful power to which we perceive no limit, may be the sway of a tyrant, with greater means of tyranny than any earthly despot can possess, or it may be the sway of a Father who has more than parental fondness, and a power of blessing far more extensive than any parental power, which is but a shadow, and a faint shadow, of the Divine goodness that has conferred it. If we were suddenly carried away into captivity, and sold as slaves, how eager should we be to discover whether our task-master were kind or cruel, whether we could venture to look to him with hope, or only with the terror which they feel who are to see constantly above them a power which is to be exercised only in oppression, or whose kindness of a moment is the short interval of hours of tyranny. But I will not use such an illustration in speaking of God and man. The parental and filial relation is the only one which can be considered as faintly representing it: and to what son can it be indifferent whether his *father* be gentle or severe? The goodness of God, is of all subjects of inquiry, that which is the most interesting to us. It is the goodness of Him to whom we owe, not merely that we exist, but that we are happy or miserable *now*, and according to which we are to hope or fear, for a future that is not limited to few years, but extends through all the ages of immortality.'

Indeed it is true, because God is *good* we are blessed with existence, it is because God is *good* that we are made social beings, susceptible of the joys of friendship and the bliss of love. Because God is *good* our infantile days have been crowned with the blessings of maternal care and affection, and our riper years have been an almost uninterrupted scene of happiness and pleasure. The light of day, the air we breathe, the daily comforts we enjoy convince us that 'God is good unto all and that his tender mercies are over all his works.'

Now we ask does not the doctrine of endless misery virtually deny that God 'sways the power of a Father,' and that His goodness 'extends through all the ages of immortality?' The fact that we exist can be no proof of the goodness of God if we are to live forever racked by the tortures of hell-torments. Look into the expansive ocean, the extended forest; dig into the bowels of the earth, call to your aid the microscope to behold animated existence which you cannot see with your naked eye, and you will behold creatures sporting in their native element, and rejoicing in *happiness*.

Their existence seems given to them for the purpose of diffusing enjoyment throughout the domain of the Almighty, they all proclaim His *goodness*. The earth, the sea, the air are full of living creatures, happy, joyful existences, which demonstrate to us that God is *good*. Were these creatures *miserable*, did they move their limbs with pain and partake their food in torture, should we not infer that their Creator, was *not good*! Yea should we not agree that He was malevolent and cruel? Now look at the notion that *man* the lord of all these, 'made a little lower than the angels' is to become a prey to endless torments. What is the inference? you may draw it at your leisure. For my own part I think the argument in favor of Universalism founded on the *goodness* of God is irresistible. We were created in goodness, the Divine goodness sustains us, it will follow us to the darksome tomb, it will be with us in eternity!

Whatever may be said of the horrors of the pit of wo in the next state of existence, we should bear in mind that God is *good*. He is '*good to all*,' and if it can be proved from the scriptures that the infliction of ceaseless pangs is consistent with goodness, then we can rest no hope of universal happiness on this attribute of the Almighty. Again, if it can be proved that endless suffering is the punishment of an allwise and benevolent Father, the doctrine of a final emancipation from sin and death must be given up. But as we 'all have one Father,' we cannot resist the conviction that he will continue to sustain that character eternally, and as such He will impose no more punishments than will be compatible with His goodness, and for the *good* of the sufferer.

H.

MORAL REFLECTION.

Hope is the support of the disappointed, the encourager of the unfortunate, the rest of the weary, and the visionary friend of all mankind. How many an unhappy person has been enabled to support himself in the trying moments of affliction, by the indulgence of a hope, that the dark hour would not last forever, but that the time would soon arrive when he should once more be happy. The young man in his hopeful day dreams, sees only in the extended vista of life, the gay images of fancy, and the delusive phantoms of ambition. Hope adds to the picture friendship's visionary form, and love's glowing colors. Time himself can scarcely weaken the hues and diminish the objects raised by Hope, till death shuts the scene.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

MESSENGER & UNIVERSALIST.

SATURDAY, FEBRUARY 1, 1834.

Lecture in the Orchard-street Church,
Sabbath evening, (to morrow.) 2d inst. commencing at 7 o'clock. Subject, the Parable of the Ten Virgins, Matt. xxv, 1-13. Preacher, Mr. Sawyer.

¶ A lecture may be expected at the Callowhill St. Universalist church every Wednesday evening, commencing at 7 o'clock.

In No. 12 of the "Messenger and Universalist," we gave a copy of the first monthly Card issued by the Lombard-st. Sunday School for the month of December. They are printed on a large-sized colored card, with neat bordering, and are arranged to music, with the design of having the scholars commit them and sing them. The following is for the month of January, and is written by Br. Perry, who is well known to the reader, through his contributions to our columns.

SUNDAY SCHOOL HARP--No. 2.

January, 1834.

Teach us to thank Thee, gracious Lord,
In accents all sincere.
For ev'ry blessing we've received
Throughout the faded year:
Teach us, with meek submissive hearts,
To learn Thy holy will,
And humbly feel, in virtue's path,
That Thou art with us still!

In moments dark, when grief has come,
Lord! Thou hast been our stay,
And bitter tears thine own soft hand
Has gently wiped away!
Teach us to feel, that in each scene,
Of anguish, pain and ill,
When sorrow made the spirit weep,
Lord! Thou art with us still!

Then grant, Eternal Friend! that we,
Thro' coming years may share
The riches of thy precious love,
Thy mercy and Thy care!
Be with us in youth's summer years,
In wintry age's chill,
And when the sands of life are run,
O! be Thou with us still!

"STAND BY THYSELF."

The Magazine and Advocate of the 11th ult. contains an account from Br. Pitt Morse, of the dedication of a new Meeting House at Burville, Jefferson Co. N.Y. on the 19th Dec. owned by the Methodists, Presbyterians and Universalists.

A Rev. George S. Boardman, Presbyterian, and Rev. V. M. Coryell, Methodist, had consented to assist in the services but subsequently understanding that Br. Morse was also to officiate, they addressed a note to the Trustees, flatly refusing to assist on these conditions. They condescend to say at the close, "We are, however, willing to perform the service required of us, upon the condition that when we preach, none but ministers of our respective denominations occupy the pulpit, or officiate with **US**!!!

¶ Behold! he "receiveth sinners and eateth with them!"

To the credit of the christian profession, however, other clergymen than the Rev. G. S. Boardman and Rev. V. M. Coryell, were found in each of those denominations who did not feel themselves degraded in uniting with Br. Morse in the services. Rev. Mr. Wilson, Methodist, and Rev. Messrs. Bliss and Spear, Presbyterian, cheerfully engaged with him. This is as things should be. And the contempt which these gentlemen have thus shown

towards that exclusive spirit which governs far too many of their brethren, should cause them to be held in everlasting remembrance by all liberal christians.

P.

NEW THEOLOGICAL SEMINARY.

Our readers will recollect a notice last week of recent movements in Connecticut in relation to a New Theological Seminary there. It seems that the Divinity School connected with Yale College, in which Dr. Taylor holds a very prominent place, has become *heretical*. Indeed, New-Haven is regarded as the very hot-bed of what is called the 'New School' doctrines, which are thence propagated through the country, and are creating so much difficulty in both the Congregationalist and Presbyterian churches.

Dr. Taylor seems to have become satisfied that Calvinism as set forth in the Saybrook Platform and Presbyterian Confession of Faith, is altogether indefensible. Hence he has adopted, not only new phraseology in explaining the Calvinistic creed, but new views of some of its fundamental doctrines.—He acknowledges the *form*, it is true, but denies the *power* thereof. He has frittered it away until Arminianism and Pelagianism are both visible. His pupils have caught the spirit of innovation, and without his learning or prudence, they proclaim so boldly on the subject—they condemn the 'Old School' with so little mercy, that the time is evidently not far distant when present difficulties must terminate in a broad and permanent division. There is but one way by which this consequence can be avoided.—The 'Old School' may make such improvements in their creed as justly to give them a place in the 'New School,' and thus the two become once more united. The 'New School' will never retrograde to Calvinism again. But the 'Old School' may, and unless party spirit, or prejudice interfere, most certainly will, discover its errors and abandon them. Of this disposition on the part of its adherents we think there are indubitable evidences already.

'The Pastoral Union of Connecticut' is an association, if we rightly understand it, of the clergymen in that State who adhere to the great doctrines of the Saybrook Platform. Its objects are to oppose 'prevailing errors,' that is, the 'New School' doctrines, and to establish a Theological Seminary in which shall be reared up 'sound and faithful ministers,' that is, thorough and devoted Calvinists. But while they are engaged in this pious work it appears to us that they must be unconscious of their own departure from pure Calvinism. True, they have not gone so far as their 'New School' brethren, but they are in the same path, and if they will only be faithful to themselves and the word of God, we predict, they will arrive at conclusions, which would astonish the most successful pupils in the 'New School' itself.

There are several points in the 'Articles of Agreement,' drawn up for the New Theological Seminary by the 'Pastoral Union' in which we conceive there is a very obvious departure from the Saybrook Platform. One or two of these we will notice, particularly in relation to *human ability* and the *extent of the atonement*.

In Chap ix, the Saybrook Platform speaks thus,

"2. Man in his state of innocence had *freedom* and *power to will and to do* that which was good and well pleasing to God; but yet *mutably*, so that he might fall from it.

"3. Man by his fall into a state of sin hath *wholly lost all ability of will* to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and dead in sin, *is not able by his own strength* to convert himself or to prepare himself thereunto.

"4. When God converts a sinner, and translates him into the state of grace, he freeth him from the natural bondage under sin, and *by his grace alone enables him to will and to do* that which is spiritually good."

The careful reader will here see, first, that man originally had power to do that which was good, but he possessed it *mutably*, so that it was possible to fall from it. We are next informed that man fell from his original state, *wholly lost all ability*, so that he is *not able by his own strength* to convert himself, &c. We are then told that when God converts a sinner he frees him from the natural bondage under sin and *by his grace alone enables him to will and to do* that which is spiritually good. If this language means any thing, it certainly teaches that man before regeneration possesses *no power whatever* to will or to do good, that is, what is commanded of God. Let us now see what the 'Pastoral Union' believes, and what the new Theological Seminary is to teach on this important subject—important, we say, for if man has no power to will or to do well, he is clearly not blame-worthy for doing ill, since he has no alternative but either to cease altogether to think, speak, or act, or else to think, speak, and act necessarily and uniformly contrary to God's law. The 'Pastoral Union' says, Art 7,

[We believe] "that man has understanding and natural strength to do all that God requires of him, so that nothing but the sinner's aversion to holiness prevents his salvation."

We know not what subtleties might be introduced in the exposition of this article, but its plain sense we think can hardly be mistaken. If it is not in direct opposition to the language and meaning of the Saybrook Platform before quoted we confess ourselves unable to understand it. It teaches that man has all the ability necessary to perform the requirements of God, that there is nothing but the sinner's aversion to holiness that prevents his salvation. Now if this aversion is *natural*, we cannot pretend that man has either understanding or natural strength to do what God requires of him. If it is not *natural*, then he is criminal for entertaining it; which implies that he is under no necessity of yielding to its influence.

On the extent of the atonement we hardly know how to understand the 'Pastoral Union.' In art. xi, they say,

[We believe] "that God from eternity selected some of our fallen race to everlasting life through sanctification and belief of the truth, not for any foreseen faith or obedience in the subject of election, but according to his own good pleasure."

This we take to be genuine Calvinism, but what shall we say of Art. xiv, which reads thus?

[We believe] "that the atonement made by Christ, in his obedience and death is the only ground of pardon and salvation to sinners and that this ground is sufficiently broad for the offer of pardon to be sincerely made to all men."

Our readers will not think us tedious, if we here quote again from the Saybrook Platform. In Chap. iii, we read,

"As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season, are justified, adopted, sanctified, and kept by his power unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only." See also Chap. viii.

Yet, if we are to believe the 'Pastoral Union,' notwithstanding *eternal election*—notwithstanding a consequent *limited atonement*—notwithstanding God

never designed, and never will, save any others but the elect only, the atonement of Christ furnishes a 'ground sufficiently broad for the offer of pardon to be sincerely made to all men !'

S.

PAIGE'S SELECTIONS.

This is a most interesting and valuable work. It is a 12mo volume of 324 pages, and consists of selections from the commentaries, expositions, &c. of more than 40 Limitarian writers on 143 passages of the New Testament which are frequently quoted and explained to prove the doctrine of endless misery. The design of the work will be better learned from the author's preface. He says,

MANY passages occur in the New-Testament, which are understood by some to indicate endless torment in the future life; and by others, merely severe temporal judgments. It has often been objected to the interpretations given of these passages by Universalists, that they are forced or strained;—wresting the Scriptures from their true import. And not unfrequently, it has been gravely remarked, that if Universalists are correct in their expositions of Scripture, it is exceedingly strange that none of the pious and learned divines of the two last centuries, should have discovered the true meaning of the controverted passages. I do not mean that any reputable critic has urged this apology for an argument: but it is a favorite theme with many laymen, as the reader must be fully aware: and some clergymen have not hesitated to adopt this expedient to persuade their hearers that the views exhibited of the Scriptures by Universalists, must necessarily be false:—that they are adopted and defended, merely to give some semblance of support to a favorite theory.

To remove this objection, and to exhibit the true state of the case, is the principal object of the following pages. It will be discovered that the 'pious and learned divines,' who have studied so deeply, and written so extensively, as to acquire for themselves the reputation of profound theologians, although they believed in the endless misery of the wicked, have yet given interpretations of the Scriptures, similar to those now given by Universalists. Hence it follows that the charge, alleged against Universalists, of thus interpreting Scripture merely to support a favorite theory, is unfounded and unjust:—for orthodox commentators have given the same interpretations in spite of their own theory, or at the least, when not endeavoring, in a set discourse, to defend it.

Of course, it is not pretended that any one orthodox commentator explains every disputed text in accordance with the views entertained by Universalists. But among them all, some have furnished us authority on every text of this description, with a very few exceptions: some furnishing authority on one text, some on another.

It is proper to observe, in this place, that I would not be understood to adopt, as correct, all the expositions contained in the body of this work. The quotations are introduced, on each text, with reference to this single point: to wit, *Does this text teach or imply a state of misery in the future life, or does it not?* When any commentator allows that it does not, I consider him to be proper authority to quote, in confirmation of the exposition given by Universalists, even though they do not agree with him in regard to what the text does mean.

Farther on he says again—

My object was, not so much to *prove* the correctness of our views, as to show that they are not *novel*: that they are not the effect of an overweening desire to support a theory, even at the expense of reason and common sense: but that our opposers themselves have given the same, or similar interpretations, when their own theory was not allowed to influence their judgment. I know the opinions quoted are only the opinions of men; that they do not furnish positive proof that we are correct in our expositions of scrip-

ture: but a very strong, even a violent presumptive evidence is furnished, when men who firmly believe in the endless misery of the wicked, interpret a given passage to relate not to such misery, but to some temporal judgment or calamity, notwithstanding their creed and their prejudices, so far as they operate, would induce a different interpretation.

These extracts will give an idea of the design of the work, and the uses to which it may be applied. The volume brings within our reach a fund of observation of the highest human authority on that class of subjects to which our attention as Universalists is most frequently called. Many of the works from which our author has quoted are, from their scarcity or high price, wholly beyond our reach.

We regret exceedingly that the author was induced to omit the Greek phrases and words in the notes which he has quoted. Such a course may be acceptable to the majority of his readers, it is true, but there may be others whose interest he would have materially consulted by suffering them to remain. The work as an aid to original interpretation is very sensibly injured by the omission. Had the author retained the Greek words and phrases in their proper character, he might have easily given them in English letter, if he thought fit, together with a literal translation in brackets for the accommodation of the majority of his readers. By this method all might have been profited without offence to any.—Should the work pass through another edition we hope this suggestion may be considered.

But notwithstanding this, which we consider a defect, the work is deserving an extensive circulation. To be fully appreciated it should be read. To our clergy it must prove peculiarly valuable. It should be in the hands of every man, however, who is anxious to make himself acquainted with facts and opinion connected with Universalism.

S.

ANOTHER STORY.

At one of the evening meetings at the Chatham-street Chapel last week, the principal speaker could not get through his performance without a pass at the 'damnable heresy'—Universalism—without spreading out before his hearers the awful picture of a death-bed scene of a converted Universalist!

The story runs in this wise:—The speaker was preaching in a certain *place* (yes, reader, a *place*,) awhile since, and after he was through his sermon, a Universalist Preacher, who was present, arose and charged him with direct falsehood! A most ungracious procedure, certainly. But he was destined to be abundantly revenged on this impudent Universalist, it seems; for the Universalist Preacher, not long after that, was brought on his death-bed (in judgment for his impudence, we suppose,) and was convinced of the awful error he had been propagating, sent for the Presbyterian clergyman to pray with him, and just before his death, desired his Books and Papers, (those wicked things) to be brought into his room and had them regularly committed to the flames in his presence! &c. &c. with many other particulars 'too numerous to mention.' Indeed, a farther detail of the story is not necessary, for it is a kind of *stereotyped narrative* with limitarians, and has been repeated so many times that it is familiar to all.

A 'greater man' than the preacher at the Chapel, told a similar story about a year since, of a Universalist Clergyman in Brooklyn, opposite this city, (N. Y.) Unfortunately for the beauty and harmony of his narrative, however, no Universalist Preacher within our recollection has ever resided in Brooklyn, except Br. S. J. Hillyer, and we hardly think a death-bed renunciation of Universalism will be claimed of him, as yet.

The name of the zealous narrator at the Chapel we understand is Sprague. We would not be quite

as unceremonious to him as he claims the preacher was, that is, tell him he *lies* outright, but still we have some strange misgivings in relation to it. And if this should chance to meet Mr. Sprague's eye, we call upon him, thus publicly, to give the *name*, and *place* where such transactions as he has related occurred. These stories of transactions in 'certain places' have become quite too stale to pass current.

It does seem that if orthodox preachers themselves could once perceive how ridiculous they render themselves in thus harping upon *improbable* stories, while they most cautiously avoid every thing like argument, they would be ashamed of their conduct, and consequently desist. Such a course may pacify a few of their more fanatical followers, but a majority of their own people will weigh them in the balance and condemn them.

P.

STANWICH DISCUSSION.

By the following slip from the Disputants. it will be seen that this Discussion is unavoidably postponed, after *three days* continuance, for the purpose of procuring another house. The parties had previously bound themselves so firmly, (we know not whether they included their immediate friends) that nothing should be known of their arguments, except to the more fortunate who were present, that we hardly dare give an opinion of the discussion thus far, even from rumor. Thus much, however, we may probably state, without censure from either party—that Br. Hillyer returned to this city on Monday, apparently in fine spirits, and that there was the most perfect good feeling and friendship between the parties throughout the whole three days. If the discussion should be speedily renewed, from all we can learn, we should think there was a fair presumption, that they would both be converted to each other!—a more *peaceable* result than always follows such meetings. Br. H. is at least highly pleased with the conduct and bearing of his opponent thus far, and in this we are also gratified. It is certainly pleasant to see men come up to an examination of this subject with candor and manly feelings.

P.

We the undersigned, being under the necessity of procuring another house, in which to continue the debate between us, do mutually agree to postpone the discussion indefinitely. When a suitable house can be procured, the public shall have due notice as to time, and place.

THOMAS PAYNE,
SHALER J. HILLYER.

Stanwich, Jan. 24, 1834.

N. B. The discussion was postponed at the close of the third day.

THE "EFFORT."

'Five of the Presbyterian churches of this city, (says the last Evangelist) are now engaged in a PROTRACTED EFFORT for the increase of Zion and the salvation of souls.' 'Some of the meetings, (continues the same authority) have become very interesting, and *many sinners* have been converted to God.'

That some few individuals have been half frightened out of their senses, we do not doubt, but it is with gratitude to God that we are permitted to indulge in the confident belief that the present 'simultaneous effort' is an almost entire abortion. The meetings, so far as we can learn, are comparatively thinly attended. And the impression upon the audiences far from what the movers evidently desire. One evening last week, at the Chatham-st. chapel, a most powerful 'effort' was made to get people up to be prayed for. After begging, and pleading, and threatening, and calling upon them time after time, they succeeded in getting *five* to the altar!

Various notices, admonitions, invitations, &c. have been extensively circulated, warning people up to the "effort." It is said to be an "ill wind that blows nobody good." It must make good business for the favored *printer*, if nothing more!

P.

REV. C. G. FINNEY.

By the Evangelist we learn that Mr. Finney sailed for Smyrna on the 20th ult. It is said that 'his arduous labors for so many years have much affected his health,' and the voyage is undertaken for its restoration. 'The prayers of God's people (says the paper from which we quote) are requested for this servant of the Lord Jesus Christ.' We feel ourselves one of 'God's people' and Mr. F. will have our most earnest prayers for a speedy return of health—both of *body* and *mind*. His labors will be seriously missed in the present 'protracted efforts,' for few men can approach Mr. F. as an advocate of the doctrine of endless misery.

P.

AN EXTRA "EFFORT."

Tuesday evening last was allotted by the officiating clergyman at the Chatham-street Chapel, *for the total overthrow of Universalism!* We were extremely busy in our office or we should have done ourselves the great pleasure of attending. Report however says that the speaker, (Mr. Ingersoll, we believe his name is,) labored hard, *in the usual manner—by declamation*. One "effort" in particular has come to our knowledge which could not have been very gratifying to himself. In the course of his observations he quoted the new-fangled scripture—'God out of Christ is a consuming fire.' After the sermon was through, the speaker left the desk and they were endeavoring to get people up to the altar, or into the anxious room, a young man stepped up to the preacher, alluded to his queer quotation of scripture, and respectfully desired him to point out where it could be found. O, says he, if I had a Bible I could show it to you fast enough. Very well, says the young man, drawing a small Bible from his pocket, I have one here, be so good as to open to the place. O—yes—a-hem—I have a large Bible on the desk—but—well, "The wicked shall be turned into hell, and all the nations that forget God," that's there at any rate!! What must be the feelings of so valiant a soldier under such circumstances.—We would sincerely advise Mr. Ingersoll, (if we are right in the name) to study his Bible more, if he desires to avoid such wholesome rebuke from a simple layman.

We have given the circumstances as related to us by persons who were eye and ear witnesses. If there is any error in the statement, to the prejudice of the person in question, we will gladly rectify it.

P.

THE 'INTELLIGENCER' EXTRACTS.

The following was designed for an earlier insertion. It came to us, however, in an unknown hand, and as we do not like to be assailed ourselves, or suffer it towards our friends, by anonymous writers in our own columns, so are we equally unwilling that opposers should be thus assailed through them.

An interview was promptly granted us by the writer, and we now give place to his observations with pleasure. Indeed, it is a source of much gratification that we have the testimony of such men, in accordance with our own opinions of the transaction alluded to. In all our experience or observation in these matters, we have never yet met with a more desperate, or despicable trick, to excite prejudice against an opponent. And we feel that they who could practice it, are perfectly welcome to all the reflections consequent thereon.

P.

MESSRS. EDITORS—I have not been much in the habit of reading, with any degree of attention, the various controversies between the editors of religious sectarian newspapers. It has come in my way, however, to pay some attention to the one which has been carried on between yourselves and the editors of the Christian Intelligencer, so called. I am constrained to say that they have, in my opinion, treated you very

unfairly in many instances; but the little extract they have published from the sermon in the Messenger of the 7th Dec. outstrips any thing of the kind I have ever before witnessed. How it is possible for people, making pretensions to religion, to make such base misrepresentations of the sentiments of their opponents, I am at a loss to determine.

For the last thirty years I have been in the habit of paying considerable attention to Politics, and of reading the papers of all the different political parties which have at different times agitated our country; and I must say, that I do not recollect to have ever seen amongst the most filthy of them, a statement of the sentiments or views of an opponent, so entirely destitute of candor—so absolutely reckless of truth and veracity, as this. Such conduct is unchristian—it is base and malignant. You have certainly little to fear from enemies who are capable of resorting to such means to sustain their cause or injure yours.

The publication alluded to could not have been intended for the eye of those who would be likely to see the sermon from which the garbled extract is taken, or policy would have dictated a different course. It would be the easiest thing in the world to prove any thing, even Atheism itself, from the Holy Bible, by making extracts in this way from its sacred pages.

Yours, COSMOPOLITE.

We make the following extract from a communication lately received from a zealous and worthy brother in Belpre, Ohio. Br. Hillyer will give his authority for the subject matter of the letter alluded to, either through the Messenger or in a letter directed as desired in the extract below.

In the present struggle of the advocates of error, to sustain and prolong their partial and tottering systems, it is gratifying to be certified of the steady advance of the 'glorious gospel of the grace of God.'

The amount received, which the writer desires us to state, is \$25. We have forwarded the paper to Louisville, Ky. as directed.

P.

In your 26th No. Vol. 2, is a letter from Br. S. J. Hillyer, addressed to Rev. Mr. Bingham, of Marietta, Ohio. I have had this letter shown to some of Mr. B.'s friends, who take it upon themselves to deny that Mr. B. ever urged upon his hearers, as an inducement to have them give, the *fact*, of the rapid advancement of Universalism in the West, and they further deny, for him, the story which Br. Hillyer says he told about the two *pious young Philadelphians*. I wish that Br. Hillyer, if he has any means of substantiating the facts which he has set forth in his letter, (and I have no doubt that he has) would do so in a communication for the Messenger, or addressed to me directed, "Bents, O."

It is a fact, and one which Mr. Bingham is not willing to acknowledge at home, whatever he may do abroad, that the glorious gospel of the grace of God is spreading far and fast in the West as well as the East. May God give it speed.

Your brother in the gospel bonds. W. P. P.

THE NEW-YORK MIRROR.

On our last page will be found a notice of this work, the *eleventh* volume of which is now in course of publication. In addition to the particulars there given, it is stated by the Editors that—since the commencement of the present volume the demand has been such as to require the reprinting of the early numbers. This labor is now completed, and subscribers can be furnished from the first of the volume, (6th of July last.) Among other engravings designed for the present volume, there is one in progress, a *Great National Picture*, which will embrace accurate likenesses of Presidents Washington, J. Adams, Jefferson, Madison, Monroe, J. Q. Adams and Jackson, appropriately grouped. The ex-

pense of this single plate will exceed *One Thousand Dollars*. Extra impressions, for framing, may be had by subscribers at 50 cents—non-subscribers will be charged \$1. In addition, the Music which is weekly presented will form a *collection of choice and rare pieces*, which, though occupying only about *one sixteenth* of the work, would cost in any other way, far more than the whole subscription of the Mirror.

The Mirror is a valuable literary journal, and deserves, as it receives, an extensive patronage. We have, frequently, as our readers have perceived, availed ourselves of extracts from both its original and selected columns, for our miscellaneous department.

P.

Our brethren of the Impartialist may be assured that we have not forgotten them. The Messenger has been regularly sent. There never has been even *one* instance since its commencement, in which the mail papers have not all been in the Post Office by the day of publication. Br. B. is suffering probably much as we do ourselves. We get scarcely half of our exchange papers. The fault must be in Post Offices, but where we cannot say.

Can it be that Br. Drew is jealous?—or, shall we understand his queries on the 'stinted charity' of our New-Year's correspondent, as relating to *quantity* instead of *application*?—or, is he doubting, *unbelieving*? Really, our good brother, by his 'unusual' paragraph, has left us in a dilemma. If the difficulty is on the former suggestion, we need not tell him it is an *uncomfortable* feeling—if the second, we assure him that such 'work,' even 'by halves,' is highly acceptable and serviceable too, to our lean pocket, and if the latter, we know not that he would hardly 'believe' were we to follow it with a solemn affirmation. We will just say, however, to Br. Drew, in relation to this matter, (though we should regret the absolute necessity of such a declaration) *that we never hold out false colors!*

P.

The request on the margin of the Norwalk Gazette, of the 21st ult. viz., "oblige me by discontinuing your paper," will be complied with. In turn, Mr. Reed will "oblige" us by "discontinuing" his!

Sixteen years ago, the coming spring, we had the pleasure of presenting to the public the *first No.* of the "Norwalk Gazette," and now we are *refused an exchange!* Well, this is the way of the world, and we must e'en submit with the best grace possible.

P.

PAIGE'S SELECTIONS.

From which we have made copious extracts in this number, is published by B. B. MUSSEY, 29 Cornhill, and T. WHITTEMORE, 40 Cornhill, Boston. All orders addressed either of the above persons will receive prompt attention.

To Correspondents.

Br. Gregory's Sermon in our next. We thank Br. Austin for his remembrance of us. Farther favors will be received with pleasure.

'An Evening Reflection' in our next.

DIED.

In Stamford, Conn. on the 24th ult. after a short but severe illness which was borne with Christian fortitude, Mr. Wm. M. Smith, aged 51. For many years Mr. S. had been an unwavering believer in the impartial efficient grace of God; and this faith was exemplified in his virtues through life, and it afforded him its consolations in the trying hour of death. As his departure drew near, the tenderness of the Husband manifested towards his deeply afflicted companion, and the strong affection of the Father exhibited towards his children, as he tenderly embraced them, was a scene truly affecting. But his spirit has gone to a better and brighter world.—A few minutes before his last he left a request that the writer of this attend his funeral. The next day the consolations of the Gospel of Christ were tendered to the mourners, in presence of a large congregation, which the many virtues of our departed friend and brother had called together to pay their last respect to his moral worth.

S. J. H.

BY REQUEST.

This world's not all a fleeting show.

This world's "not" all a fleeting show,
For man's illusion given;
He that hath sooth'd the widow's wo,
Or wip'd the orphan's tears, doth know
There's something here of Heaven.

And he that walks life's stormy way,
With feelings calm and even,
Whose path is lit, from day to day,
By virtue's bright and starry way
Hath something left of Heaven.

He that the christian's race hath run,
And all his foes forgiven;
Who measures out life's little span,
In love to God, and love to man,
On earth has tasted Heaven.

THE ANGEL OF THE LEAVES.

BY MISS H. F. GOULD.

'Alas! alas,' said the sorrowing tree, 'my beautiful robe is gone! It has been torn from me. Its faded pieces whirl upon the wind; they rustle beneath the squirrel's foot, as he searches for his nut. They float upon the passing stream and on the quivering lake. Wo is me! for my fair green verdure is gone. It was the gift of the angel of the leaves! I have lost it, and my glory has vanished; my beauty has disappeared; my summer hours have passed away. My bright and comely garment, alas! it is rent in a thousand parts. Who will weave me such another? Piece by piece, it has been stripped from me. Scarcely did I sigh for the loss of one, ere another wandered off on air. The sound of music cheers me no more. The birds that sang in my bosom were dismayed at my desolation. They have flown away with their songs.'

'I stood in my pride. The sun brightened my robe with his smile. The zephyrs breathed softly through his glassy folds; the clouds strewed pearls among them. My shadow was wide upon the earth. My arms spread far upon the gentle air; my head was lifted high; my forehead was fair to the heavens. But now, how changed!—Sadness is upon me; my head is shorn, my arms are stripped: I cannot throw a shadow on the ground. Beauty has departed, gladness has gone out of my bosom; the blood has retired from my heart, it has sunk into the earth. I am thirsty, I am cold. My naked limbs shiver in the chilly air. The keen blast comes pitiless among them. The winter is coming; I am destitute. Sorrow is my portion. Mourning must wear me away. How shall I account to the angel who clothed me, for the loss of this beautiful gift?'

The angel had been listening. In soothing accents he answered the lamentation.

'My beloved tree,' he said, 'be comforted! I am by thee still, though every leaf has forsaken thee. The voice of gladness is hushed among thy boughs, but let my whisper console thee.—Thy sorrow is but for a season. Trust in me;—keep my promise in thy heart. Be patient and full of hope. Let the words I leave with thee, abide and cheer thee through the coming winter. Then I will return and clothe thee anew.'

'The storm will drive over thee, the snow will sift through thy naked limbs. But these will be light and passing afflictions. The ice will weigh heavily on thy hapless arms; but it will soon dissolve in tears. It shall pass into the ground and be drunken by thy roots. Then it will creep up in secret beneath thy bark. It will spread into the branches it has opened, and help me to adorn them. For I shall be here to use it.'

'Thy blood has now only retired for safety.—The frost would chill and destroy it. It has gone into thy mother's bosom for her to keep it warm. Earth will not rob her offspring. She is a careful parent. She knows the wants of all her children, and forgets not to provide for the least of them.'

'The sap that has for awhile gone down, will make the roots strike deeper and spread wider. It will then return to nourish thy heart. It will be renewed and strengthened. Then, if thou shalt have remembered and trusted in my promise, I will fulfil it. Buds shall shoot forth on every side of thy boughs. I will unfold for thee another robe. I will paint it and fit it in every part. It shall be a comely raiment. Thou shalt forget thy present sorrows. Sadness shall be swallowed up in joy. Now, my beloved tree, fare thee well for a season!'

The angel was gone. The muttering winter drew near. The wild blast whistled for the storm. The storm came and howled around the tree. But the word of the angel was hidden in her heart; it soothed her amid the threatening of the tempest. The ice-cakes settled upon her limbs; they loaded and weighed them down. 'My slender branches,' said she, 'let not this burthen overcome you. Break not beneath this heavy affection, break not, but bend till you can spring back to your places. Let not a twig of you be lost! Hope must prop you up for a while, and the angel will reward your patience. You will move upon softer air. Grace shall be again in your motion, and beauty hanging around you!'

The scowling face of winter began to loose its features. The raging storm grew faint, and breathed its last. The restless clouds fretted themselves to storms; they scattered upon the sky and were brushed away. The sun threw down a bundle of golden arrows. They fell upon the tree; the ice-cakes glittered as they came. Every one was shattered by a shaft, and unlock'd itself upon the limb. They were melted and gone.

The reign of spring had come. Her blessed ministers were abroad on the earth; they hovered in the air; they blended their beautiful tints, and cast a new created glory on the face of the heavens.

The tree was rewarded for her trust. The angel was true to the object of his love. He returned; he bestowed upon her another robe. It was bright, glossy, and unsullied. The dust of summer had never settled upon it; the scorching heat had not faded it; the moth had not profaned it. The tree stood again in loveliness; she was dressed in more than her former beauty. She was very fair; joy smiled around her on every side. The birds flew back to her bosom. They sang on every branch a hymn to the Angel of the Leaves.—*Written for 1834.*

AMERICAN PERIODICAL LITERATURE.

The volume of the *New-York Mirror*, now in the course of publication, will form, unquestionably, the most interesting, diversified, and important collection of *original papers, engravings, and choice selections of music*, ever issued from the American press. From the first establishment of this work, it has been the constant endeavor of its conductors to give it a rank heretofore unattained by any of its predecessors.—On examination of its *literary contents, typography, quality of paper, and numerous splendid pictorial embellishments*, it must be admitted that it has no competitor on this side the Atlantic; and from the various comments of foreign editors, it is believed that it is unrivalled even in Europe. It has long been a subject of astonishment, how a literary journal, *issued every week*, comprising so many and valuable attractions, can be offered at the very moderate price of four dollars a year; and how the proprietor could, year after year, render each successive volume more excellent than the last, without any increase in its subscription price; which, notwithstanding its various changes and enlargements, still remains unaltered. The answer is its wide, extensive, and increasing circulation.

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literature and the fine arts, embraces every subject within the range of the *belles-lettres*, as will be seen by the following enumerations:—original tales and essays— notices of new publications—criticisms on meritorious American productions not generally known—comments on passing events—choice, brief and pointed passages from the best new works—intelligence on scientific subjects, and respecting societies; scientific, literary, philosophical, &c.—sketches of the pulpit, bar, and public assemblies, and of popular lecturers and lectures—the fine arts; poetry, painting, music, engraving, sculpture, &c.—foreign correspondence—first impressions of Europe, by one of the editors—reminiscences of olden times in New-York—papers from a quiet old gentleman—American biography, scenes and character—strictures on the drama and other amusements—the little genius—translations from the German, Italian, Spanish and French—selections from foreign periodicals—accounts of colleges, schools and American institutions—glances at American eloquence—sketches of popular speakers, including distinguished divines—and with a great variety of miscellaneous matter; pathetic, political, moral, humorous, &c. embellished with splendid engravings on steel, copper and wood, and popular music arranged for the pianoforte, harp, guitar, etc. George P. Morris, Theodore S. Fay, and Nathaniel P. Willis, editors.

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